



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

in March of 1914, and not only spent the entire session listening to her account of the beginnings of her work in Rowan County, Kentucky, and its spread through the South and West, but arranged an extra meeting for the next day that she might continue her story. These sessions resulted in a bill being introduced in the House which provides for the investigation of illiteracy and calls for a co-operative effort in which the nation, the states, individuals, and associations shall join, to enrol illiterates of all ages in schools.

Thirteenth Convention of Religious Education Association

The thirteenth convention of the Religious Education Association met in Chicago during the last days of February. The subject which was in the forefront of discussion was "Religious Instruction and Public Education." The findings of the Association are significant and are as follows:

1. The Church and the State are to be regarded as distinct institutions, which as far as possible co-operate through the agency of their common constituents in their capacity as individual citizens.

2. All children are entitled to an organic program of education which shall include adequate facilities not only for general but for religious instruction and training.

3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public-school authorities without formal agreement between the state and churches as institutions.

4. The work of religious instruction and training should be done by such institutions as

the home, the church, and the private school and not by the public school nor in official connection with the public school.

5. The work of religious education must depend for dignity, interest, and stimulus upon the recognition of its worth, not merely by public-school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

6. The success of a program of religious education depends:

- a)* Upon the adoption of a schedule which shall include the systematic use of week days as well as Sundays for religious instruction and training.

- b)* Upon more adequate provision for training in the experience of public and private worship and for the use of worship as an educational force.

- c)* Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training, which shall include all the educational work of the local church.

- d)* Upon the degree to which professional standard and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

- e)* Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic co-operation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money consecrated to the children of the Kingdom.

- f)* Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

CHURCH EFFICIENCY

Utah's Interdenominational Commission

An interdenominational commission has been appointed as a result of the federation of the Baptist, Congregational, Episcopal,

Methodist, and Presbyterian churches of Utah. This united effort has been necessitated by the inefficiency of the denominational work which has heretofore been conducted in Utah. The attempt is being

made to concentrate the work of the various denominations at four points. The *Congregationalist and Christian World*, March 2, says: "The plan does not contemplate the curtailing of denominational anatomy, nor encroachment upon the prerogative of the ecclesiastical bodies co-operating except as all may agree, but it is anticipated that denominational initiative shall be increased and the fullest economy and efficiency be gained by co-operation." The commission consists of two representatives from each religious body, in addition to the respective missionary secretaries. By this means it is thought a better apportionment of responsibility will be obtained.

Catholic Invokes Catholic to Stay the Frightfulness of War

Undoubtedly church efficiency is undergoing a severe testing in all the European countries. The shock of war has shattered church precedents in many instances. It looks as though national patriotism has driven a wedge through an ecclesiastical unity that heretofore was thought to reach beyond the confines of any one nation. While the greater powers of Europe are gripped in deadly combat, some of the weaker nations are being trampled out of existence in the most terrible fashion. Some time back Cardinal Mercier visited Rome in the hope that the prestige of the Pope might serve to eradicate some of the grosser evils of warfare in Belgium. As we well know, this hope was doomed to disappointment. When it dawned upon the Catholics of Belgium that they could expect no immediate relief through Rome, knowing that they could put no dependence in political measures, these Christian men grasped at a last straw. Cardinal Mercier and the episcopate of Belgium wrote a letter to the Catholic prelates of Germany in the hope that their fellow-churchmen in Germany would insist that justice be accorded them in Belgium. Surely this was a reasonable

request for one Christian to make of another! The *New York Evening Post* recently furnished its readers with the translation of the complete text of this letter, and the *Literary Digest*, February 19, contains extensive extracts from it. The letter affirms the frightful cruelty of German soldiers to Belgian civilians; it swears that the shameless accusations of the imperial government of Germany are calumnies against the Belgian clergy and civilians; and it prays that the members of the German episcopate appoint delegates to an official tribunal of inquiry that the actual facts of the reign of terror may be uncovered. The Belgian letter asks that the Committee of inquiry be composed of German and Belgian representatives in equal numbers, and a representative from some neutral state. This request was never granted, for, as we are told by the *Literary Digest*, the Kaiser forbade his ecclesiastical subjects to read or hear the letter. Who does not note that this incident marks a state in the Roman Catholic church which is far removed from her dominant power of earlier days! Certainly the efficiency of the nations at war is being severely tested. Equally severe is the testing of the capacity of the church to serve humanity.

Anglican Clergymen and Nonconformist Ministers Meet in Prayer for Motherland

The echoes of the "Kikuyu" controversy have scarcely died away. Even so, the clergy of the Anglican church have participated in another "remarkable" religious service. The former was the resultant of the inevitable difficulties which accompany missionary isolation in Africa; the latter has been occasioned by the harrowing horrors of war. At the instigation of the Dean of Rochester a union meeting was held in Chatham Town Hall for prayer for God's blessing upon the motherland. At the meeting Anglican clergymen and Non-

conformist ministers stood side by side on the platform. All denominational differences and distinctions were obliterated and forgotten. The service was conducted by the Dean of Rochester, and ministers representing different bodies shared in the service. The *Christian Work* observes:

It is impossible to contemplate such a service as this without feeling convinced that a new spirit is taking possession of the hearts of the people of England, and that the war, terrible and hateful as it is, is working a tremendous change in the conditions and relationships of religious life in the British Isles.

"Tendency" of the Protestant Episcopal Church

What is discerned as a "tendency toward Rome" in the Protestant Episcopal church has been uncovered by the *Episcopal Recorder*. Howbeit, the Romeward trend seems to be nothing new. Therefore a healthy optimism declares that the apprehensions now felt are only vindication of the founders of the Reformed Episcopal church. The previous generation protested against encroachments and innovations which were headed toward "a kind of Catholicism foreign to its genius." It is not surprising, then, says the *Episcopal Recorder*, that some have balked at the recent developments. The same paper informs us that "a league has been formed to offset the attacks of innovators and those high churchmen whose object seems to be to introduce a Catholicism foreign to its genius, its institutions, and its laws." Recently a meeting of many of the clergy of the diocese of Pennsylvania met for the precise purpose of stemming this "tendency" which is rapidly gathering momentum. Later, in New York, a meeting was held by representatives from eight dioceses. At this meeting it was decided to take immediate steps toward the formation of a permanent organization for the purpose of maintaining the principles of New Testament Christianity. To the *Recorder* this protest simply means history repeating

itself. This paper recommends, as one way adequately to meet the attacks of innovators, "a complete revision of both Prayer Book and standards of the Protestant Episcopal Church, until they accord with the principles of New Testament Christianity. The Prayer Book is, we fear, far more frequently in the hands of the people than the New Testament, and so its teachings have largely overlaid the teachings of the New Testament."

Episcopal Church Adopts Pension System

According to the *Living Church*, February 19, the Episcopal church has inaugurated a pension system for the clergy and their families. Bishop Lawrence termed this plan to pension the clergy "the largest single enterprise ever undertaken in the history of the Episcopal church." In general the object of the pension system is to pay at least \$600 a year to each retired clergyman, beginning at the age of sixty-eight. A thorough businesslike organization has been formed, with headquarters in New York City, and proposes to raise the \$5,000,000 necessary to provide for the accrued liabilities. This pension system has been called into existence by the demand for efficiency on the part of the clergy. The *Living Church* says:

The census of salaries shows the following principal facts: There are 4,420 clergy in the active service of the Episcopal church in the United States. In addition, there are about 1,400 clergymen who are engaged in educational, editorial, or other collateral work, or who are aged. The average salary of a clergyman is \$1,200 a year. This is not all cash in all cases, as it may include the value of the rectory, when provided. More than 2,500 of these clergy, or about one-half of the total, receive less than \$1,500 a year. Only 237, including over 100 bishops, receive \$4,000 or over. More than 700 men are paid less than \$1,000, and many of these are older clergy with very hard tasks. . . . These meager salaries are paid to the clergymen serving what is often asserted to be the richest church membership in America.